

**The use of the English language
in the Evangelical Lutheran parishes in Finland**

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Abstract for Master's Thesis

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| <p>The Evangelic Lutheran Church of Finland (ELCF) and its parishes have gone through some changes concerning language use, mainly because of the large number of asylum seekers that entered the country in 2015. Immigration and globalization have had an impact on the very much mono- or bilingual ELCF and it has had to rethink strategies to introduce other languages, mostly English, as part of their institution, activities and church ordinances. Traditionally, the ELCF is considered a helper in crisis situations and in the recent decade, work done with immigrants, refugees and asylum seekers have been part of the parish workers' daily life. Many of the parishes have started using the English language as the lingua franca in the activities organized at the parish to conclude the non-Finnish speakers.</p> <p>The aim of this study has been to investigate the use of English in the Evangelic Lutheran parishes in Finland, mainly looking at to what extent and in what contexts the English language is used. Data for this study were collected in the autumn of 2019 through an online questionnaire distributed to all of the 328 Finnish Evangelic-Lutheran parishes.</p> <p>The parishes in Finland organize activities in English for all ages: clubs, camps, choirs, confirmation lessons, Sunday schools, concerts, sermons, masses and devotional assemblies. Family events connected to Christian life, like baptisms, church weddings and funerals are conducted in the parish on a regular basis. English is mostly used alongside Finnish, to help immigrants get integrated into society. The use of English in the parishes has been spread across Finland quite widely, but due to for example relocation and centralization of immigration centers some of the activities in English have ended in part of the parishes. Immigrants' language skills have also developed and therefore both Finnish and English are spoken in activities at the parishes. A comparison between the use of English in Finnish parishes and in the Finland-Swedish parishes is included in the study. The English language is used similarly in both language groups. English is mostly used in family events and other low-threshold activities, where English is incorporated effortlessly. The parish workers' positive attitudes towards the use of English and language skills are shown in both language groups. The English language has established itself as a current aid among immigrant work in the parishes in Finland.</p> | |
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1. Introduction

Lutheranism is the main religion in Finland and nearly 70% of the population are members of the Evangelic Lutheran Church of Finland (henceforth, ELCF or “the Church”). The recent decades have been a time of change in the Church due to many factors. Global migration is a fact and Finland, with its Church, has given shelter and new homes to a large number of asylum seekers and refugees. The Church have had to revise and rethink about their strategies and activities in the parishes. The English language has become the mutual language between parish workers and immigrants from different parts of the world.

The aim of my Master’s thesis is to study the use of English in the Finnish Evangelical Lutheran parishes. I chose this topic because for my Bachelor’s thesis I investigated the use of English in the Finland-Swedish parishes and it seems only natural to continue mapping out the use of English in the rest of the Evangelical Lutheran parishes in Finland. The main research question for this thesis is: To what extent and in what contexts is the English language used in the Finnish Evangelic Lutheran parishes? A follow-up research question is: What are the reasons for the use of English in the Finnish parishes? The thesis is therefore both a qualitative and a quantitative study on the use of English.

Working as a full-time office secretary in a Finland-Swedish parish office has given me some insight on and hypotheses of the use of English in the parishes. I am quite certain that our parish was not the only one to quickly start activities, using English as a lingua franca, for the large group of refugees that arrived in Finland in 2015 and 2016. The refugee centre in our parish area has since then closed down, mainly because the majority of the refugees and asylum seekers have moved or been relocated in bigger towns or cities. Therefore, activities like interpreted church services for refugees have ended. However, other forms and activities in English have emerged recently, for example a Christian Book Club, which is open for anyone with an interest in reading a book in English and discussing it in a group.

The results of my BA thesis showed that English is used in some of the Finland-Swedish parishes and the reasons for this is mainly the groups and gatherings for the asylum seekers and immigrants in the country. Some of the Finland-Swedish parishes reported that they did not have activities in English because the refugees are integrated in the Finnish language and therefore it was the Finnish parish in the area that organised events in English. Some of

the Finland-Swedish parishes mentioned the lack of resources for organising events in English. Results from the questionnaire sent out to the Finnish parishes will shine some light on the statements.

Another reason why the parishes in Finland use English in Church and in activities connected to the Church is, I believe, the continuing globalization in the world, which shows in Finland as well. Finns are travelling more than before and meeting people from all over the world and occasionally these meetings lead to a commitment for life, i.e. marriage ceremonies. If the Finn is a member of the Evangelical Church of Finland the wedding ceremony can be performed in a Finnish church in English (or partly in English). Other church ordinances in English, like baptism and confirmation, might become current matters later in these families' lives.

Having an understanding of the work environment of the ELCF and of the activities in the parishes as well as understanding the Lutheran mindset justifies the use of English in the parishes. In the following chapter I will provide some background about what it means to be a Lutheran in today's Finland and how the ELCF has dealt with some of the challenges that has arisen when society has changed. Chapter three describes the materials and methods for this thesis and chapter four and five defines the results of a questionnaire sent out to the Finnish Evangelic Lutheran parishes. The questionnaire is attached as an appendix (1) at the end of the thesis.

2. Theoretical background

To my knowledge, there has not been any extensive research on the language use in the parishes in Finland. A general study by Sirpa Leppänen (et al) called *Studies in Variation, Contacts and Change in English 5: National survey on the English language in Finland: Uses, meanings and attitudes* was carried out in 2007 and published online in 2011. The study describes among other things the use of English in Finland in general and looks at the general public's attitudes towards English. The study includes a question about where the respondent most often hears English in his/her environment. The most common answers in the study were "the street" (79%), "in shops and stores" (73%) and "in restaurants and cafés" (70%). According to the respondents the least frequent place where English was heard were "churches" (12.5%) and "offices" (7.7%). Leppänen (et al) state that encounters with the English language were especially linked to commercial contexts. English was not often seen or heard in institutional settings such as offices, libraries, churches, or hospitals, which are places that are more mono- or bilingual. In other words, the "official" linguistic landscape of Finnish society included the domestic languages only. For immigrants, for example, this may be challenging (2011: 66). It is not specified in the study which religious denomination these churches belonged to. However, since the majority of the Finns are members of the Evangelic Lutheran church, one can perhaps assume that the majority of the respondents in the study have had their home church in mind when responding.

Leppänen (et al) give a short description of how the English language has developed in Finland:

The presence of English has indeed grown steadily from the beginning of the 20th century. Along with its increased visibility, its status has changed dramatically. The period from the 1960s to the 1980s – a period of major social, cultural and economic change – was particularly important in this process. In the early 1960s English was primarily regarded as a foreign language, almost exclusively for use in communication with foreigners. By the 1980s it had become a language that practically everyone studied at some point during their schooling. And by the 2000s, English had become not only an indispensable vehicular language in international interactions, but also a language used in many domains and settings within Finnish society, either as an intra-group language or as an additional language alternating and mixing with Finnish or Swedish. (2011: 1)

Globalization and the expanded cultural diversity have impacted not only the Finnish society in general but also the Church and the activities of the Church in Finland. English has become the lingua franca among parish workers and the asylum seekers/refugees and immigrants in Finland. Church ordinances like baptisms and marriages are performed in English or bilingually (Swedish/Finnish and English) more and more in the Evangelic Lutheran Church in Finland.

The number of ELCF members is steadily dropping, not only because Finns leave the Church because of different reasons, but also because childbirth rates in Finland are dropping and therefore less children are baptized and becoming members of the Church. The trends have changed and especially among young adults the opinion seems to be that the Church does not have anything to offer them. As Salomäki et al state: “It is a great challenge for the Church to reach this age group of 18 to 29-year-olds and include them in activities they prefer” (2013: 60). The confirmation classes in the ELCF withhold its reputation as popular among the 15-year-olds in Finland and even after the confirmation the Church organises some events for the teens, for example camp leader training and ‘open house’ – evenings for the youth. The fact that Finns start families at an ever-higher age, compared to before, mean that there is a large gap, timewise that is, with the contact to the Church (Salomäki et al 2013: 74). Many new parents have not had anything to do with the Church since they were confirmed. Taking that step to regain contact and booking a time for a baptism is sometimes too big to take for the young adult.

The challenge of maintaining contact to the younger adults have consequences on the use of English in the parishes, particularly in diaconal work where volunteers are important. According to most of the parishes estimated in 2011 that there were no volunteers under the age of 30 (Salomäki et al 2013:111). Social engagement and volunteer work are connected to Lutheran tradition and values that play a significant role in Finns’ life. How volunteer work in the ELCF has changed in more recent years and how a Lutheran mindset, whether you are a member of the Church or not, affects the engagement to the Church, is further discussed in chapter 2.2.2.

Kati Niemelä’s article “No longer believing in belonging: A longitudinal study of Finnish Generation Y from confirmation experience to Church-leaving” from 2015 studies the younger generation’s attitudes toward the Church and reasons for belonging to it. Niemelä

takes up the same statistics as other studies about Church-leaving: The number of Evangelical Lutheran Church-leavers has been unusually high since the beginning of the 21st century, and the vast majority of the leavers have been young adults, often referred to as Generation Y. Niemelä's survey results show that Generation Y has a different attitude to Church membership than previous generations: they clearly do not want to belong to the Church if they do not believe. This differs greatly from the previous generations, in all Nordic countries, where belonging to the Church is regarded as an important tradition and what Niemelä calls "believing in belonging". Most have stayed as members even if they do not believe in God or attend Church or other activities arranged by the parish. When it comes to Church-leaving the decision is seldom a sudden one, but closely linked to an individual's life-course. Especially the lack of a religious upbringing and a basic attitude towards religion and attending confirmation were reasons for young adults in Generation Y to more likely leave the Church. The confirmation experience was not considered dissatisfactory among the church-leavers, but it was more that they failed to find a deep meaning in the experience. Confirmation camp in itself was a good experience but did not make a lasting effect on them. As Niemelä states about her study on Generation Y (2015:184):

[...] their attitude to religion and the Church follows a different pattern from that of earlier generations. They primarily make individual decisions based on their own beliefs and life-view and no longer belong to religious institutions because of tradition. The generation studied here is also called the "Generation Me", which highlights the self-centred focus that is typical of this generation. These young people want to be something special and something different. In their understanding, Church membership does not seem to be something special, but something to be avoided if it does not fit into their values and wider understanding of life. With these attitudes, the young are challenging religious institutions. They search for deeper personal meaning and if they do not experience it, they are likely to leave the institutions even if they do not have anything specific against them.

Leppänen et al and Niemelä both discuss relevant issues for my study. Leppänen et al says that by the 1980's everyone studied English at school in Finland and Niemelä talks about the generation Y, which are in fact the people that have studied English their whole youth. Taking into consideration that it is the young adults that have the highest proficiency in English, but are also the ones that leave the Church most eagerly could have some effect on the use of English in the parishes.

2.1. Church laws, language strategies and visions on the future

Stipulations on the use of language are mentioned both in the Finnish Church law and in the language strategy for the Evangelic Lutheran Church in Finland. In Chapter 3 paragraph 5 of the Finnish Church law the following is stated (Kirkkolaki):

Parishes are either Finnish or Swedish or bilingual, unless the language of the parish or other conditions of membership have been established when the parish was established or have otherwise been determined separately. (Finn. Seurakunnat ovat suomenkielisiä tai ruotsinkielisiä taikka kaksikielisiä, jollei seurakunnan kielestä tai siihen liittyvistä muista jäsenyysedellytyksistä seurakuntaa perustettaessa tai muutoin erikseen muuta määrätä. Translated by SK)

In Chapter 4 paragraph 4 states the following about the operating language in the parish:

Worship services and other activities must be organized in Finnish or Swedish as well as in other minority languages as needed. A member of the Church shall have the right to receive private Church ordinances concerning him in his native language, Finnish or Swedish. Other languages may be used for worship and the Church ordinances. (Finn. Jumalanpalveluksia ja muuta toimintaa on tarpeen mukaan järjestettävä sekä suomen- tai ruotsinkielisen että muun vähemmistön kielellä. Kirkon jäsenellä on oikeus saada häntä koskevat yksityiset kirkolliset toimitukset äidinkielellään, suomeksi tai ruotsiksi. Jumalanpalveluksessa ja kirkollisessa toimituksessa voidaan käyttää myös muuta kieltä. Translated by SK)

The ELCF's language strategy, published in 2014 by the Church Council (Kyrkostyrelsen), quotes the same law as above in the beginning of the document. The goal of the language strategy is to promote everyone's right to practice religion in their own mother tongue. The aim of the language strategy is not to change any of the stipulations made by Finnish Church Law or the National Language Strategy where the aim is to maintain an equal status for the two national languages, Finnish and Swedish. The ELCF's language strategy has guidelines and recommendations for the parishes in Finland and takes into count not only Finnish and Swedish, but also Sami, Romani, sign language and "the languages used by immigrants".

The statistics from 2012, from the time when the language strategy was established, about 5% of the population in Finland had something else than Finnish or Swedish as their mother tongue. In only 6 years, the number has increased to 7.1%, as shown by statistics from 2018.

(Vieraskieliset). Among the top five foreign languages that are spoken in Finland is Russian, Estonian, Arabic, Somali and English. The language strategy points out that the Church should be a pioneer in the issue of integrating and recruiting immigrants (2014: 15). The recruitment of immigrant employees is nowadays made easier by the fact that diplomas from other states are easily compared to domestic exams. However, immigrants in Finland are getting education in either Finnish or Swedish depending on where they are located. Knowledge of different languages is key when working in a parish and work especially in worship, pastoral care and in the diaconate requires good language skills. Particularly in areas where both national languages are used, exceptions in the recruitment process of immigrants occur, since their knowledge of both national languages are limited. Even though recruitment of immigrants is encouraged, the Church has other activities to get immigrants involved in the Finnish way of life. As the language strategy states (2014:11):

The activities of the Church should be kept open to different language and cultural groups so that people with different backgrounds can experience participation in the parish. In view of the Church's mission, preaching, service and education, it is of utmost importance to consider the various language and cultural groups.

(Swe. Kyrkans verksamhet bör hållas öppen för olika språk- och kulturgrupper så att människor med olika bakgrund kan uppleva delaktighet i församlingen. Med tanke på kyrkans mission, förkunnelse, tjänande och fostran är det av största vikt att beakta de olika språk- och kulturgrupperna. Translated by SK)

The laws and strategies established by the Church are guidelines for the work done in the parishes. Openness is a key word and taking different languages and cultural groups into consideration is important in the international work. A parish in Finland is always either Finnish or Swedish (or bilingual in some cases), but other languages can be used if needed.

In 2010, the Church Council published a strategy called *The Church 2020: A future report for the ELCF* (Swe. Kyrkan 2020: Framtidsredogörelse för Evangelisk-lutherska kyrkan i Finland. Translated by SK). The strategy describes how activities in the ELCF are changing and provides visions on how the Church could look like in 10 years' time, i.e. the time right now, the year 2020. The strategy gives insights on the global and national changes, changes in religiosity and church life and the changes' effect on the parishes in Finland. The language use in the parishes is not discussed in the strategy but topics related to it is. According to the strategy, global matters and problems, e.g. pandemics and acts of terror will increase

and the role of the Church as a helper in these crises is emphasized. The development of the information society and the changes it brings affects the Church as well. Community services are transferred to the web and the older generation, which statistically is the largest group of Church members (Kirkon tilastot), are not included in the chain of information provided on the web. Immigration is briefly mentioned in the strategy and it is stated that cultural diversity will become more common in future Finland. The mission of the ELCF and the parishes is described as follows (2010: 29):

The task of the Church and the parishes is to develop the service of worship and other activities so that people who have moved here from all corners of the world can experience genuine Christian unity and participation. (Swe. Det är kyrkans och församlingarnas uppgift att utveckla gudstjänstlivet och den övriga verksamheten så att människor som flyttat hit från världens alla hörn kan uppleva genuin kristen enhet och delaktighet. Translated by SK)

2.2. The Church Research Centre

The Church Research Centre (Kirkon tutkimuskeskus), established in 1969, plays a big part in distributing information not only to the ELCF but also to the general public. Their mission is to carry out research on e.g. changes in the church and religious life as well as on the various influences in society that are necessary for the decision-making in Church and the development of the Church and its parishes. The Church Research Centre also maintains contact to both Finnish and foreign universities and research institutes and grants scholarships to researchers. The Church Research Centre also gather information about the activities in the parishes and create surveys and reports especially for the Church. These findings are published mostly electronically for everyone to take part of and can also be purchased. In the next chapters I will examine some of these publications and present data that is relevant to my own research.

2.2.1. Community, participation and faith

The book *Community, Participation and Faith. Contemporary Challenges of the Evangelical Lutheran Church of Finland* was published by the Church Research Centre in 2013. The authors of the publication are Hanna Salomäki, Harri Palmu, Kimmo Ketola, Kati Niemelä, Maarit Hytönen and Veli-Matti Salminen. The volume describes for example the working environment of the ELCF and the challenges that the Church faces today. Even though the book describes situations and activities in the Church as they were in the early

2010's, not much has changed since that. The publication brings up e.g. individualism, which has challenged the traditional ways of belonging to a community and participating also in religious activities. It is a fact that the people in Finland, like the people in many other countries in Europe, are not as attached to the Church as they have been before. Finns' values have changed and the commitment to the Church has weakened.

The data gathered for the publication are mainly based on the Church Council's basic data on demographic changes and operation and economy from each parish. Additional information for the publication was gathered from the Church Research Centre's questionnaires for the parishes and federations of parishes from 2011. The data from the questionnaires include information from different areas of work in the parish, for example general parish work, early childhood education, preteen and youth work, confirmation school, work in schools and educational institutions, diaconal and social work, mission work, communication, personnel, development and administration, operation of religious movements and organizations and immigration and twin parish operation (Salomäki et al 2013: 8).

Statistics show that the number of members of the ELCF is declining steadily. Only recently, in 2018, the number of members in the ELCF dropped under 70% (69.74 %) for the first time. Statistics from the past 5 years show a steady decrease of 50 000-60 000 people leaving the Church every year and approximately 15 000/year joining the Church (Kirkon tilastot). Even though Finland is perceived as a secular country where religion is a private issue (Markkola 2015: 3), the ELCF plays a big part in the Finns life, mainly through family events like baptisms, confirmations, wedding ceremonies and funerals. According to Salomäki et al also the tasks related to supporting the community are important reasons for being a member of the Church. Issues like taking care of the disadvantaged in society, like the elderly and the disabled, are considered important by the majority of the Church members. Defending the poor and marginalized in public discussion as well as the Church's aid to Third World countries were mentioned as important reasons for Church membership. A large majority of Finns expect the Church to have a more active role in generating societal debate. Opinion polls indicate that two thirds of the Finns think that the Church should speak more directly about social grievances and participate more strongly in the debate about life values. Nearly half of Finns support the idea that the Church would participate more actively in the debate in the media (Salomäki et al 2013: 49).

According to both Salomäki et al and Statistics Finland from 2011, immigration from abroad has been a more significant reason for increase in population than natural population growth. The statistics from 2011 show that migration from abroad was at its highest ever and to this day the immigration has continued steadily, which also Salomäki et al predicted: “All prognoses indicate that immigration is a permanent and continuously increasing phenomenon in Finland” (2013: 26). In the beginning of the 2010’s the most important reasons for immigration were family reasons, work or study. Particularly moving for employment had increased, while comparatively few had come to Finland in search of international protection. From 1992 till the end of 2010, about 33 000 persons with a refugee background had arrived in Finland. In comparison, according to the statistics from Finnish Immigration Service, a total of more than 42 000 asylum seekers came to Finland during the period 2012-2015. I will take closer look on his period of time in a later chapter. Salomäki et al also state that the religious views of immigrants are not recorded, so no reliable data is available on them. The asylum policy of Finland has been an issue of debate the last decade and the Church has been involved in counteracting in racist hate speeches on social media. The hate speeches were particularly frequent in 2010 and resulted in the production of materials, namely *10 Allegations and Facts* and *10 Facts about Refugees*, to support the discussions preceding the Church council and parliamentary elections. In 2011, most parishes had no activities directed to immigrant groups. Activities did occur in some parishes, but they were organised mostly as common events and temporary activities for people with different nationalities and for those from Ingria and Russia. Immigrants were visible in the diaconal work, approximately 5000 immigrants visited the diaconal receptions. The help provided consisted of mental support, economic aid, counselling or spiritual support (Salomäki et al 2013: 108).

Salomäki et al conclude with an accurate statement by saying that the number of immigrants continue to increase and that the Church needs to tackle the challenges that arise due to this. Volunteer work within the diaconal work is suggested as an aid to deal with the challenges. The expectations of helping the disadvantaged are emphasised as the focal points in the future, both in the eyes of Finns in general and in the eyes of the Church’s elected representatives, employees and members. Volunteer work is brought up as an important resource connected to parish work (2013:110).

2.2.2. Socially Engaged Lutheranism

The book *Socially Engaged Lutheranism. Finnish attitudes to faith and the Church in the light of surveys and statistics* published in 2018 by the Church Research Centre and written by Kimmo Ketola, Maarit Hytönen, Veli-Matti Salminen, Jussi Sohlberg and Leena Sorsa studies the empirical survey data based on the ELCF's four-year report for the years 2012-2015. The survey brings up many of the realities mentioned in previous surveys by the Church Research Centre. As mentioned before, a large number of asylum seekers entered Finland during this period of time and Ketola et al present some of the ramifications it had on the ELCF. Ketola et al state for example that all kind of migration changes Finland, be it emigration or immigration. Mobility and migration also increase cultural diversity and have an impact on regional differences. World views are impacted when changes occur and people's faith in many traditional authorities, like the Church, is weakened. The Christian faith is finding new forms and becoming more diverse. The present time is characterized by rapid change, meetings of cultures and a diversity of world views and the Church's mission to evangelise is challenged by an environment where the Christian faith is no longer familiar (2018: 7, 22). As mentioned in an earlier chapter, 42 000 asylum seekers came to Finland in the period 2012-2015. Most of them, more than 32 000, came in 2015. The largest groups of asylum seekers came from Iraq, Afghanistan and Somalia. Ketola et al present statistics from 2015, saying that at the end of the year, some 330 000 people with a foreign mother tongue were resident in Finland and 45 155 of these were members of the Evangelic Lutheran Church of Finland. The problem with the statistics is that Finnish authorities do not register or compile statistics of the religious affiliation or background of immigrants to Finland as they arrive. Ketola et al continue by stating that most of the foreign-born people in Finland are not members of any religious community. Acquiring membership at the ELCF is done through baptism, if one is not already a member of a Christian denomination. However, as the ELCF state on their webpage: baptism is the sacrament of Christian initiation: it is the prerequisite for being a Christian rather than becoming a member of the Church, which is a secondary matter (Membership).

Immigrant integration work in the parishes grew significantly in 2015 and Ketola (et al) describe the situation like this (2018: 57):

The growing number of asylum seekers was visible in the work done in parishes. The Church Council sent the parishes a general letter with instructions in the

form of recommendations about how they could get involved in helping asylum seekers. The parishes were informed that parish camp centers and parish halls could be used for emergency accommodation. Church employees and volunteers were provided with online information on practical issues regarding providing assistance and support for asylum seekers, whether materially or socially.

Almost half (45%) of the parishes named a person or team to be responsible for the immigration issues. Training for multicultural work was also offered in a quarter of the parishes. When asked what kind of assistance the parishes mainly had provided for immigrants, three topics were mentioned: advice, spiritual support and financial support. Activities that had increased since the asylum seekers arrived were for example clothing drives, extra collection during service, food service and sport events. The report also asked what ethnic and cultural groups activities were organized for and the most often mentioned were Iraqis, Afghans, Syrians, various African groups (particularly Sudanese), Russians, Estonians, Ingrians, Romani, Vietnamese, Burmese, Thai and Chinese. Ketola et al state that as most of the asylum seekers arriving in Finland were from Iraq and Afghanistan, it is obvious that these are the groups for whom the activities were tailored. Language use in the parishes is discussed briefly (2018: 258):

In addition to Finnish and Swedish, parishes provided activities mainly in English, Arabic or Russian. Nearly a fifth (17%) of parishes arranged activities in English. Some eight per cent offered activities in Arabic. Some five per cent had activities in Russian. The percentage of activities in other languages (such as Estonian, German, French) were considerably smaller.

The report shows that being Lutheran has an interesting effect on attitudes to cultural diversity. This was measured by the respondents' attitudes towards the meeting places of various faiths and world views. As Ketola et al state: "...the topical question of the presence of Islam in Finnish society, those with the most Lutheran views were less negative than non-religious Finns" (2018:64). A previous study, which showed that countries where Protestant Christianity is the major faith have been better than average at adapting to diversities of culture and faith, confirms this statement. In Finland, the resistance towards Islam and its culture is mainly non-religious. Mainstream Lutheranism, including revivalist movements, seem to have a more open-minded attitude towards Islam, compared to very conservative

Christian communities. The negativity against Islam correlates with the negativity in nationalism, traditional moral values and non-membership of any religious community.

Finns as Lutherans and the Lutheran mindset are discussed in the chapter *A church that encourages social engagement*. Ketola et al state that Lutheran traditions are respected by the Finns, not only members of the Church but also non-members. Lutheran traditions are considered to be a part of Finnish culture, history and social life and the acceptance of the Lutheran traditions are not seen as showing support for Lutheranism or the Lutheran Church. The Church has a centuries-long tradition of helping the vulnerable and particularly the Church's work in prisons, hospitals and the defence forces are appreciated and respected by the Finns (2018: 68, 72).

Ketola et al state, similarly as Niemilä and Salomäki et al in previous chapters, that "Christian tradition is no longer transferred to new generations, but requires active and individual efforts from parishes to support parents in providing a Christian upbringing" (2018:71). The practical and down-to-earth support that the Church offers to families in forms of for example Sunday schools and clubs for children were born out of the needs of the families. When these activities begun, they were trailblazing services that made everyday life significantly easier for families, Ketola et al state. According to the study, Finns remain very open to the traditions and interestingly, activities like evening prayers, Sunday schools or the parish day club were not regarded as particularly religious activities but rather seen as parts of the daily life (2018:70).

Volunteer work in Finland, as well as in the other Nordic countries, is considered important and the Finns are regarded as highly active volunteers. Ketola et al state the following (2018:73):

Most Finns are ready to help and motivated to do voluntary work. Compassion and the sense of a citizen's duty compel them to help others. This study found that people who are involved in their parish and support a Lutheran view of the world are often active helpers. Such helpers are found among ELCF members and other religious communities, but also among those who are not members of a religious communities.

The compassion and sense of duty mentioned is strongly connected to the Lutheran values and traditions, that ought to be passed on to the younger generations. Clearly there is a shift in the mindset of the Finns, the older generation value the sense of community more while the younger generation consider individualism as a more important aspect in life.

Ketola et al conclude by reflecting on the increased need for multicultural work and the need for increased religious dialogue and theology of religion in the parishes. The authors point out that it is important to express hospitality in meetings between different cultures and people, and the Church has a significant role in these matters. The need for cultural bridge-builders have increased the recent years, and in many ways the ELCF has showed its strength in being a mediator in these situations. As Finland becomes more international, so does the ELCF and being “in touch with the global currents of Christianity” becomes a central mission (2018:63,75).

2.2.3. From emergency accommodation to the bells in Aleppo

The publication *Hätämajoituksesta Aleppon kelloihin: Evankelis-luterilaisten seurakuntien turvapaikkatyö Suomessa* (“From emergency accommodation to the bells for Aleppo: The Evangelic-Lutheran parishes’ work with asylum seekers in Finland” (translated by SK) by Hanna Niemi and Ulla Siirto from 2017 tells about the work done in the parishes in Finland with the large number (over 30 000) of asylum seekers that came to Finland in 2015.

Niemi’s and Siirto’s publication is based on surveys and interviews among deacons and other parish workers who have been involved in the immigrant work in the parish. Many of the parishes in Finland did not have a readymade strategy for the large number of asylum seekers that arrived in the country in 2015. As the ELCF is traditionally seen as an institution that helps the marginalized people in society, it was assumed that the Church had to be involved in the integration of the asylum seekers.

According to the surveys of Niemi and Siirto, about a third of the parishes (37.6%) had invited asylum seekers to be part of the activities organized in the parish (2017:67). The contact persons in the multicultural work in the parishes estimated that 80% of the asylum seekers were Muslims. However, religion was not the big question when activities for these asylum seekers were organized. Many of the parishes emphasized that the asylum seekers’

emergency position was not taken advantage of and the conversion to Christianity was not an underlying goal of the parishes. Activities were organized based on the asylum seeker's own situation in life and his/her needs and wishes. Even though there were inadequate instructions on how to include the asylum seekers in the parish activities, the parish workers made independent decisions on how to do that. Especially if the vicar had a positive outlook on the international work in the parish, different activities for the asylum seekers were established quickly. Many of the parish workers mentioned that the work done with asylum seekers brought variation to the normal work and in some parishes the work was felt as the most fun, most diverse and most meaningful work for a long time (2017: 74).

The interviews showed that the interest towards the Church and its activities was unexpectedly high among the asylum seekers and this surprised many of the parish workers and volunteers. Since the majority of the asylum seekers were Muslims the parishes wanted to emphasize that baptism and converting to Christianity was not a guarantee for getting permanent residency. The parishes were well aware of the risk that converted asylum seekers could become objects of violence or discrimination by their fellow countrymen. Conversion to Christianity was also considered a risk factor in case the asylum seeker did not receive a positive decision on their residency application and was turned back to their country of origin. To prevent conflicts in the parishes and to guarantee the safety of the asylum seekers it was decided that photographs of the asylum seekers were not published on social media (Niemi & Siirto 2017: 74).

The asylum seekers took part in various activities organized by the parishes. Masses of various kinds and different themes were mentioned: Family masses, International masses and Masses of the Worlds. If the asylum seekers attended the "normal day mass" (usually organised on Sundays) some sort of interpretation of it was organized. Usually a volunteer translated the mass into English and then an English-speaking asylum seeker translated it to their own language. Some of the parishes also translated or had translated the holy texts and the liturgy to Arabic, Farsi and/or Dari. Texts already translated by the Church Council (published on the Sakasti webpage for parish workers) was also used (2017: 68).

Praying was also important for the asylum seekers and in many parishes, evenings devoted to praying and various kinds of praying groups were established. The diversity of religions

taking part in these groups was not a problem. The parish workers and volunteers involved in these activities thought it enriched their work life and the conversations connected to it. Musical activities were also introduced to the asylum seeker when a mutual language was difficult to find. The asylum seekers were invited to attend concerts connected to the traditional passage of the Church year, like the International Most Beautiful Christmas carols and traditional Christmas concerts. Other kinds of music events that the asylum seekers could attend was also organized: Charity concerts, Valentine Day's concerts and concerts for children and adolescents.

Activities directed to children and adolescents was mentioned as important ways to include the asylum seekers. Clubs, trips and camps are in general activities that the parish has a strong knowledge of and to include the asylum seekers in these was easy. Usually the whole family is included in the activities for children. Sunday schools, family clubs, puppet shows and family evenings were activities that were mentioned as activities for the whole family. The sense of community and belonging were important in these events and activities that were done together were emphasized: singing, playing, crafting and preparing and eating food.

Activities for adolescents and teens were considered a challenge. Some interviewees mentioned the negative attitude of the Finnish teens to get involved with the asylum seekers. The background in the negative attitudes could be found in the teen's timidity, prejudices and fears, which could ease with the help and support of adults. The youth work in the parishes is mainly focused on confirmation and (confirmation) camp leader training, so inviting the asylum seekers to these was difficult since most of them had not been baptised to the Christian church. (Niemi & Siirto 2017: 71)

The "bells for Aleppo" that are mentioned in the title refers to an event in 2016 that started in a parish in Helsinki, where the vicar of the parish challenged other parishes in the country to join in a church bell ringing to remember victims and protest violence in the war-ravaged city of Aleppo in Syria. The event's purpose was to make every one aware of the terrible situation in the world. At 5pm for 12 days in a row, from October 12th to United Nations Day on October 24th church bells rang for Aleppo and every day more and more parishes joined the event. In the end, the event turned into a global event where over 500 churches

from 20 countries attended (Bells for Aleppo). The tolling of bells is an old tradition in the ELCF and usually the bells toll when a sermon is about to start and after church ordinances, especially funerals.

Niemi and Siirto conclude by saying that the increase in the asylum seekers in Finland forced the Finnish parishes to take a stand about immigration work in the parishes. What surveys and interviews showed was that the parishes welcomed the asylum seekers with open arms and helped them in different ways to get a sense of community and belonging. Even though the arrival of asylum seekers to Finland has subsided for now, it is only a matter of time when the pressure grows to big and asylum seekers (from example Turkey, Italy and Greece) are forced to move again. The Finnish parishes ought to make strategies how to include immigrants, refugees and asylum seekers as resources in the parishes.

3. Methods and materials

Since the use of English in the Evangelical Lutheran parishes in Finland is a topic that has not been widely researched, at least to my knowledge, I went directly to the sources to gather information on the topic. To answer my research questions, I created a questionnaire, which was sent out to the 328 Finnish-speaking parishes in Finland. The Finland-Swedish parishes were excluded, because they were the focus of my study for my Bachelor's thesis. The questionnaire was made in Finnish and is a translation of the questionnaire that was sent out to the Finland-Swedish parishes for my BA. The only difference to the previous questionnaire is that I added a question about use of English on the parish website.

3.1. Questionnaire

The questionnaire (appendix 1) was made in Microsoft Forms, which is an app part of the Microsoft Office 365-program, which is used at my workplace. I chose to create the questionnaire in this app because it is the same app as I used for creating the questionnaire for my BA. Creating and editing forms in the app is easy, as the readymade "new form" has different options, like "text", "choice", "rating", "date" and "ranking" to create different kinds of questions. My questionnaire to the parishes included sixteen questions and was made in the language of the target group, i.e. Finnish. The translations of the Finnish responses in chapter 4 are made by me. Half of the questions were open-ended; these were questions that required descriptions and opinions from the respondent. Due to the variety of responses in the open-ended questions, categorizing the responses was more difficult, but at the same time I received more information from the parishes than I would have with pre-selected answering options.

Gathering the e-mail addresses for every Finnish parish was a small project in itself. Most of the parishes have their contact information on the bottom page/in the bottom bar on their website, but in many cases, I had to look for the address under "Contacts" or some other page on the website. Most of the Evangelic-Lutheran parishes in Finland have a general e-mail address for their parish, usually named after the parish, e.g. the parish in Kaarina (Fi. Kaarinan seurakunta) uses an e-mail address that is kaarinan.seurakunta@evl.fi. The ELCF uses the domain name evl.fi in all of their e-mail addresses. An advantage of sending the e-mail with the link to the questionnaire via my work e-mail (an evl.fi address) was that the

directory recognized the e-mail address I was typing in and most of the times I could just select the correct address from a list, instead of typing the complete address manually.

The questionnaire was sent out mid-October 2019 and was available to answer until mid-November 2019. The questionnaire was sent out to all of the 328 Finnish parishes. The link to the questionnaire was sent out to the general e-mail addresses of the parishes with a request to distribute the link among the parish staff. The link to the questionnaire was re-sent to the general e-mail addresses in the end of October. In the beginning of November, the questionnaire was sent directly to the parish secretaries and some vicars of the parishes that had not responded yet. In the end, the final number of responders was 226, making the final response rate 68.9%.

Finland has nine Lutheran dioceses: Turku, Tampere, Oulu, Mikkeli, Borgå (Porvoo), Kuopio, Lapua, Helsinki and Espoo. Borgå (Porvoo) diocese serve those who have Swedish as their mother tongue and they were excluded from this research, because it was included in my previous study (Kivekäs 2019). The areal distribution of the responses, according to diocese were as follows: Turku 46%, Tampere 59%, Oulu 55%, Mikkeli 65%, Kuopio 46%, Lapua 65%, Helsinki 50% and Espoo 42%. By looking at the respond rate from every diocese I was able to do a comparison with the results from my Bachelor's thesis. The response percentage of 75.5 in the Borgå diocese (the Finland-Swedish parishes) is in comparison somewhat higher than the response percentages from the Finnish dioceses. The reason for this might be that I have personally, through for example educational days, been in contact with my colleagues, i.e. the other parish (and office) secretaries in the Swedish-speaking parishes.

There were some issues with the questionnaire. I received about five e-mails from different Church workers (deacons, cantors and youth workers) wondering or asking if they could answer the questionnaire because responses about masses and sermons were asked for, which they thought only the priest in the parish could give the answer to. The response I gave to the ones that e-mailed me was that anyone from the parish with some kind of knowledge of the use of English in the parish could reply. Making a questionnaire that included every part of the parish work was a conscious choice, even though I expected the bigger parishes to have problems filling it because the workers in them usually are involved only in their own field of expertise. In smaller parishes it is easier to keep track of the

activities in the parish because the work community is smaller and the contact between workers is closer. A general questionnaire about the whole work environment in the parish was the best choice for this thesis, since the aim was to get a general picture of the use of English in the parishes.

The results of the questionnaire could be viewed in either Microsoft Forms, sorted by respondent or by question, or in an Excel chart. The Excel chart helped in organising the responses, particularly the ones with the pre-selected answering options. The study includes presentations of frequencies, i.e. answering the research question of how often (to what extent) English occur in the Finnish parishes. The responses to the questions of in what contexts and for what reasons the use of English occurs is described qualitatively in discussions and comments on the open questions. In order for this research to not become too big, I decided not to make statistical analysis on the results and the responses were not studied at the diocese level.

4. Results

4.1. Activities in English

Question 1 was a “click-and-select” question, where the respondents had to choose from a list of different options, what kind of activity/activities in English they have (or have had) in their parish. The list of options included: High mass (church service with communion), Church service (no communion), Devotional assembly (shorter kind of worship), Baptism, Wedding, Funeral, Confirmation class/Confirmation, Activity for children, Activity for adolescents/teens, Activity for adults, Musical activities, Other activities and No English activity in the parish. The alternative Other included a follow-up question if clicked: Please tell more about what kind of other activities you have in question 10.

Figure 1 demonstrates the number of responses from the parishes.

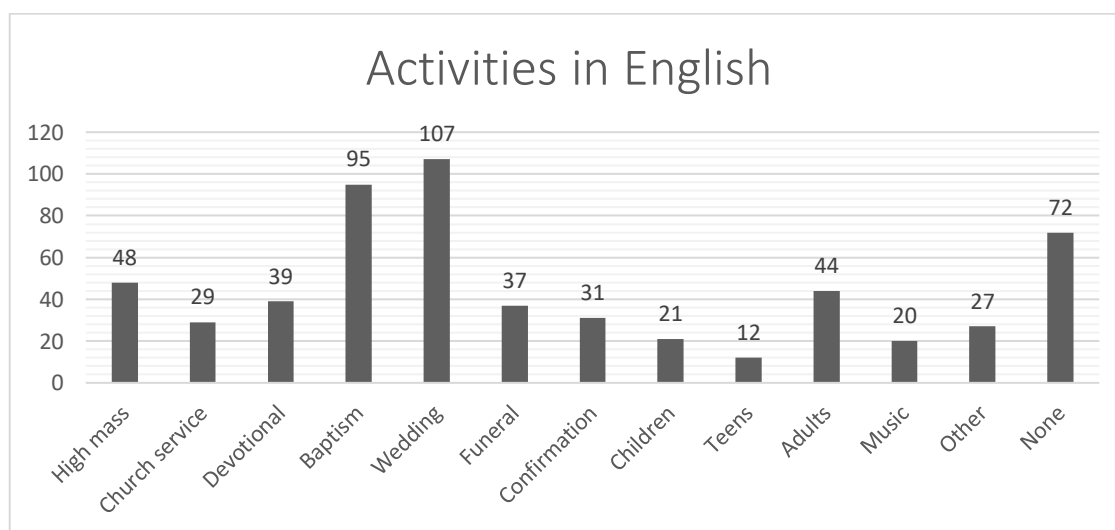


Figure 1: Activities in English in the Finnish parishes (Question 1)

Question 1 provides a general outlook on how much English was used and had been used in the Finnish parishes. As the figure shows, the English language was used in different kinds of activities in the parishes. The most common activities that had occurred in English in the Finnish parishes were weddings (47%) and baptisms (42%). High masses got a 21% response rate, while activities for adults occur in 19% of the parishes. Devotional assemblies in English received a 17% response rate, funerals in English had occurred in 16% of the

parishes, confirmation (class) had occurred in 14% of the Finnish parishes and church service had occurred in 13% of the parishes. Activities for children, Musical activities and Activity for adolescents/teens received a response rate under 10% so we may assume that these activities seldom occur in the parishes. Out of the 226 respondents, 32 % answered that there were no or had not been any activities in English in their parish.

4.2. Masses, sermons and devotional assemblies

Worship in different forms is an important part of parish life, and high masses and sermons are held in the parishes every Sunday. Devotional assemblies or devotions are held for example at elderly homes and other institutions for the elderly and sick. Question 2 in the questionnaire asked how often sermons and masses were held in English. According to the results, a fifth of the parishes had sermons and masses in English regularly. The frequency of the sermons and masses held in the parishes varied, 10 parishes responded that masses and sermons in English were held every or every second month and one parish responded that masses and sermons in English were held several times during one month. Only four parishes responded that masses and sermons in English were held every week and 37 parishes responded that they organize masses and sermons in English a couple of times a year. The rest, 174 parishes responded that they never organize masses or sermons in English.

When asked about the devotional assemblies in Question 3, the responses were similar to those about masses and sermons. Out of the 226 responses, 179 responded that they never organize devotions in English. Only one responded that devotions in English were held every week and only two parishes responded that devotions in English were held several times a month. The response “every or every second month” received 7 responses and “a couple of times a year” received 37 responses.

4.3. Baptisms, wedding services and funerals

Questions 4, 5 and 6 were open-ended questions about how many baptisms, weddings and funerals in English the parish have had the previous year (2018). I chose the year 2018 so that it is comparable with the responses from the Finland-Swedish parishes and also because it is a whole statistical year.

As the responses to Question 1 in the survey indicated, baptisms in the parishes do occur, since 95 out of 226 responded that they have had baptisms in English (or partly in English). The fact that so many parishes responded to the questionnaire created some problems in analysing the responses, since these were open-ended questions. A list of options could have been a better solution for this question. Compiling statistics of the language of the ordinances in the parishes is not obligatory, so I expected the answers to be (gu)estimates more than anything. Out of the 226 respondents, 122 said they had not had any baptisms in English in 2018. The rest of the 104 responses were divided as follows: Thirty-seven parishes were unable to say how many baptisms in English they had had. A total of 28 respondents said that 1 baptism in English (or partly in English) had been conducted in their parish in 2018. One of these respondents also specified what kind of baptism it was: “a joint baptism for immigrants”. Parishes that responded that they had had 1-2 baptisms in English were 11, while parishes that responded that they had had 2-5 baptisms in English the previous year were 15. One parish responded that they had had 5-10 baptisms in English, four responded that they had had 10 baptisms in English and one parish responded they had had 15 baptisms in English. Two respondents said 20 baptisms were conducted in English and one parish estimated they had had 20-30 baptisms in English. Four respondents said there had been baptisms in English in 2018, but they were unable to say how many.

Wedding ceremonies had occurred in the parishes fairly frequently in 2018. The responses were distributed as follows: No wedding ceremonies in English, 113 responses; Unable to answer, 23 responses; One wedding ceremony in English, 48 responses; Two to five wedding ceremonies in English, 35 responses; Six to ten wedding ceremonies, 3 responses. Two parishes responded that they have had about 10 wedding ceremonies in English in 2018 and two parishes responded that there had been wedding ceremonies in English, but were unable to say how many.

Lutheran funerals in English do not occur as often as baptisms and wedding ceremonies in the Finnish parishes. A total of 171 respondents said they have not had funerals in English in the year 2018. Respondents that were unable to answer the questions were 23. One funeral in English had occurred in 19 of the parishes, while 9 respondents said they had had 2-5 funerals in English in the year 2018. One responded “less than 10” funerals in English. Three of the respondents said there had been funerals in English, but they were unable to say how many.

4.4. Activities for children

The next four questions were open-ended questions about different activities in the parishes. The first of these questions (number 7) asked about what kind of activities in English for children is organized in the parishes. A very large number of the respondents, 190 parishes of 226 said that there were no activities in English for children. Two of the respondents said that they had had activities in English for children before, but now that the immigration centre had closed there was no need for it anymore. Four of the respondents said that there were no regular activities in English for children, but emphasized that if need be, they are willing to organize something. Activities that were mentioned by the 30 respondents that organized activities for children in English were for example Sunday schools, family clubs, family evenings, camps, “Europe club” and “Fellowship Culture Night”.

The responses indicate that many activities for children were organised in both Finnish and English as an aid to communicate with the non-Finnish speakers that participate. The non-Finnish speaking children were therefore part of the Finnish group and English was used when need be. Some respondents shared that many of the refugee/immigrant children had already learned Finnish and therefore the use of English among the activities for children had decreased. Four quotations from the respondents share details on the use of English among children:

Respondent 35: “English activities occur within the Finnish activities in the way that those who speak English meet each other.” (Fi. Englanninkielistä toimintaa on suomenkielisen toiminnan lomassa siten, että paikalla olevat englantia puhuvat henkilöt kohtaavat toisensa.)

Respondent 53: “We meet at International Family Evenings where we use both Finnish and English. The devotionals or the songs are explained in one language or both, according to the language and needs of the families present.” (Fi. Meillä kokoontuu Kansainväliset perheillat= International Family Evenings ja siellä käytämme kielenä sekä suomea että englantia. Hartaus tai laulut ym ovat tilanteen mukaan selitettynä joko toisella kielellä tai molemmilla, aina paikalla kulloinkin olevien perheiden kielen ja tarpeiden mukaan.)

Respondent 172: “As a rule, all activities for children in our parish are conducted in Finnish. If English is used, then they are special cases.” (Fi. Pääsääntöisesti kaikki toiminta lapsille tapahtuu meidän seurakunnassa suomen kielellä. Jos englantia käytetään, niin ne ovat sitten erityistapauksia.)

Respondent 201: “The family clubs and cafés that are open to everyone are visited by immigrants, which the parish workers speak English to. The events are not organised in English as such, but English is used.” (Fi. Kaikille avoimiin perhekerhoihin ja kahviloihin tulee muualta Suomeen muuttaneita, joiden kanssa työntekijät puhuvat englantia tarvittaessa. Tilaisuudet eivät ole varsinaisesti englanninkielisiä, mutta englantiakin käytetään.)

4.5. Activities for adults

The next open-ended question (number 8) was about activities for adults in English in the parishes. Quite a few, 144 parishes, responded that there are no activities for adults. Seven of the respondents said that they had had activities in English, but that there no longer was a need for it. Three of these respondents furtherly specified that the activities they had had was for the people that had been in the area’s immigration centre but since the centre had closed and the immigrants had moved elsewhere the groups and gatherings in English had stopped. Three respondents said that there was no regular activity for adults in English, but mentioned that if a need for English activities would appear, there would be no problem creating such activities.

Even though only 44 responses (“clicks”) were given for the option “activity for adults” in the first question of the questionnaire (“which of these activities do you have (or have had) in English in your parish) a total of 80 responses were given in the open-ended question about activities for adults. The responses varied immensely, mentioning activities like Bible study groups, confirmation classes, theme nights for immigrants and refugees, masses and sermons, family clubs, discussion groups, “Good Will house/café” events and “Praise Night”. These activities were mentioned by 4-10 parishes. Activities that were mentioned by 1-3 parishes were for example prayers in masses/sermons, work with (exchange) students, courses in Finnish, camps/excursions, diaconal support, “International Morning Prayer”, Taizé mass and different events during Christmas.

Some quotations from the respondents give further detail on the use of English with adults:

Respondent 17: “Depending on the number of immigrants in the municipality, one-off events are organised, e.g. a multicultural café. (Fi. Maahanmuuttajien määrästä paikkakunnalla riippuen järjestetty kertaluonteisia tapahtumia esim. multikult-kahvila.)

Respondent 73: “We have several immigrant groups where English is used, in addition to many other languages. (Fi. Meillä on useampia maahanmuuttajaryhmiä, joissa käytetään muiden kielten lisäksi englannin kieltä.)

Respondent 102: “In activities for asylum seekers English is partly spoken, but the aim is to use Finnish.” (Fi. Turvapaikanhakijoiden toiminnan yhteydessä puhutaan osittain englantia, mutta pyritään käyttämään suomea.)

Respondent 146: “Asylum seekers have been involved in our parish activities since 2015. They have regularly been given Christian teaching sessions, where English partially has been the teaching language.” (Fi. Seurakunnassamme on ollut toiminnassa mukana turvapaikanhakijoita vuodesta 2015. Heille on pidetty säännöllisesti kristillisiä opetustilaisuuksia, joissa osittaisena opetuskielenä on ollut englanti.)

The quotations also describe the difficulty with use of term for the people that have come to Finland. The respondents rarely use the term refugee (“pakolainen”), but prefer to use either asylum seeker (“turvapaikanhakija”) or immigrants (“maahanmuuttaja”). The people attending Church activities have probably integrated rather well in the society by now and therefore the terms describing a permanent move to the country are preferred to describe them.

4.6. Musical activities

Music plays a large part in the parishes, and hymns are played at masses, sermons and other gatherings organized by the parishes. As with the parishes in the Borgå diocese (Kivekäs 2019: 15), the Finnish-speaking parishes seem to have the same opinions on what does count and what does not count as “musical activities”. Even though a church choir might have English language hymns in their repertoire and perform the hymns on a regular basis, it does not count as “regular” activity in the parish. In question 9, ten of the parishes responded that English is used “occasionally” in musical activities or that there were no regular musical activities, but that English was used when needed. Twelve respondents mention that there was or had been a choir that uses in English songs and psalms in their repertoire. A few of these respondents said that the parish choir leader was a foreigner who uses in English to communicate with the choir attendees. Another twelve respondents mentioned the event “The Most Beautiful Christmas carols” in English as a musical activity in the parish. The

event is yearly occurring popular event by the Felm organization (Fi. Suomen lähetykseura), which does missionary work in collaboration with the ELCF. Every year a booklet with the most popular Christmas carols is published and the parishes use these booklets in sermons and devotional assemblies and other musical events. The collections taken at these events are paid to the Felm organization and the object of the collection changes yearly (e.g. given to education or children in the world).

Music is of course part of church services as well and eight of the respondents mentioned masses with different musical events as part of the musical activities in the parish. One of the respondents gave special praise to the cantor within the international work in the parish and said that they had an active “musical crowd” at the parish. Concerts were also part of the responses concerning musical activities in English, eight in total brought them up. The majority of the respondents mentioning concerts included them as “musical activities in English” because some of the psalms, hymns and songs performed at these concerts are in English.

4.7. Other activities in English

The most common response to question 10 about other activities in English in the parish was “there is none”, a total of 177 parishes. Two of the parishes responded that there were no activities in English in their parish and elaborated further on the reasons why there were no activities in English. The first of these explained:

There are only a few English-speaking persons in our parish’s area. We do not have any English activities. The English-speaking members are typically married to a Finn and the communication is a mixture of Finnish and English.” (Finn. Seurakuntamme alueella asuu vain yksittäisiä englanninkielisiä ihmisiä. Meillä ei ole erillistä englanninkielistä toimintaa. Englanninkieliset jäsenet ovat tyypillisesti naimisissa suomalaisen kanssa ja kommunikointi on suomen ja englannin sekamelskaa).

The second one stated that there was no need for English activities in the area anymore, because there was no longer an Immigration Centre in the municipality.

It seems as though that in some parishes the work done with asylum seekers and immigrants is not considered as an activity for adults or children, since 15 of the responders mention the immigrant work as “other”. Similar activities as mentioned in question 8 about activities

for adults were included in the responses about immigrant work: confirmation classes, baptism class, bible class, Sunday schools, diaconal support, trips and camps, courses in Finnish and evenings especially designed for immigrant families. The words “when needed” is used by three of the respondents to describe the confirmation classes, which implies that reason for stating the activity as “other” was that it was not a regular activity in English. Four of the respondents said that English was used when communicating with immigrants, but they did not specify in what kind of situations or activities these occur. Diaconal work with immigrants was also mentioned by four of the respondents. Of these four, one said that there had been diaconal groups for immigrant women and a second said that the deacons use English when having immigrants as customers. The third respondent mentioned the evenings especially designed for immigrant families and specified that it belonged to the diaconal work. The fourth respondents answer was “Something for the immigrants on the diaconal side.” (Fi. “Diakonian puolella on maahanmuuttajille jotain”).

According to some of the respondents, activities that were done in collaboration with other authorities are also considered as “other” activities in the parish. Two of the respondents mention that immigrant work was done in collaboration with “other immigrant parishes” and with “other Christian parishes”. One can only assume that these are other Lutheran parishes in their area that offer activities for immigrants. Activities that are done in collaboration with these other parishes are for example picnics, Christmas parties, nature walks and ice fishing trips. The respondents point out that these activities are fully bilingual, so both Finnish and English are used on these. In my opinion, these are perfect examples of the immigrant work that is connected to integration. The activities are low-threshold activities that anyone can attend without feeling that it is “too Christian”. Of course, there are also activities done in co-operation that can be linked to the ELCF and its teachings directly. One respondent mentioned a multicultural church-choir where a number of different languages are used: not only English, but also Arabic, Latin and Russian. The respondent did not specify that it is psalms and holy songs that are sung, but the word church-choir implies that. Another respondent mentioned sermons in Finnish where the English confessions and bible texts are shown as a power-point on the wall, which can make the threshold for attending the sermon lower. One respondent said that if the staff was informed beforehand, they could take into account the English-speaking visitors of for example a sermon. The same respondent said that discussions with these visitors after the sermon were important.

One respondent specifically mention that they offer activities in for the Arabic-speaking immigrants, where the visiting teachers with Finnish as their mother tongue, used English in the Bible courses, Al Massira courses and in the sermons. Al Massira courses are organized by religious organizations and parishes to teach the Christian faith to those from non-Western backgrounds (Al Massira).

Using English when giving tours in the local church was mentioned by ten respondents. Nearly all of the ten emphasized that these tours were organised mostly during summertime when tourists come to visit the “roadside church” (Fi. tiekirkko) in town. Two of the respondents said that their church is a well-known place to visit because it was designed by Alvar Aalto, the famous Finnish architect. One respondent said that it was usually the local tourist office that guided the tours in the church, so therefore the activity was not specifically one done in the parish regime. This might be one of the reasons this activity was listed under “other” since it is done in co-operation with another authority and not considered an activity of the parish per se.

Customer service in English at the parish office was also mentioned by four respondents. Two of these highlighted that these kinds of situations did not happen often. One respondent said that about ten official certificates were written in English yearly. Other activities that were mentioned were for example discussions and individual meetings. Also, events connected to the Christmas season were considered as “other” activities since both Christmas carols and Christmas Prayers were mentioned here.

Missionary work is of course strongly connected to the ELCF and events connected to that were stated as “other” activities in English by three of the parishes. They mentioned visiting missionary workers at the parish having sermons or lectures in English and the need for interpreting these. Also, discussions with the visiting guests were considered as “other” activities in English.

Two of the respondents said that there was no need for any regular English activities in their parish, because similar activities were already offered by other institutions nearby.

Both of the respondents emphasized that their knowledge of English was good and they had used English in the roles as a priest and a deacon in discussions. Organising activities in English in the parish would not be a problem if there was a need for it.

5. Opinions on the use of English in the parishes

The last four questions (11-14) in the questionnaire dealt with opinions on the need for the English language in the parishes and motivations on why there is a or is not a need for the use. It was also asked if there had been discussions about the use of English in the parish among the staff and if the parish had information in English about the activities in the parish on their webpage. Only the question about English on the webpage was compulsory. The replies for question 11, “If there are no activities in English in your parish, do you think there is a need for it?” is demonstrated in Figure 2:

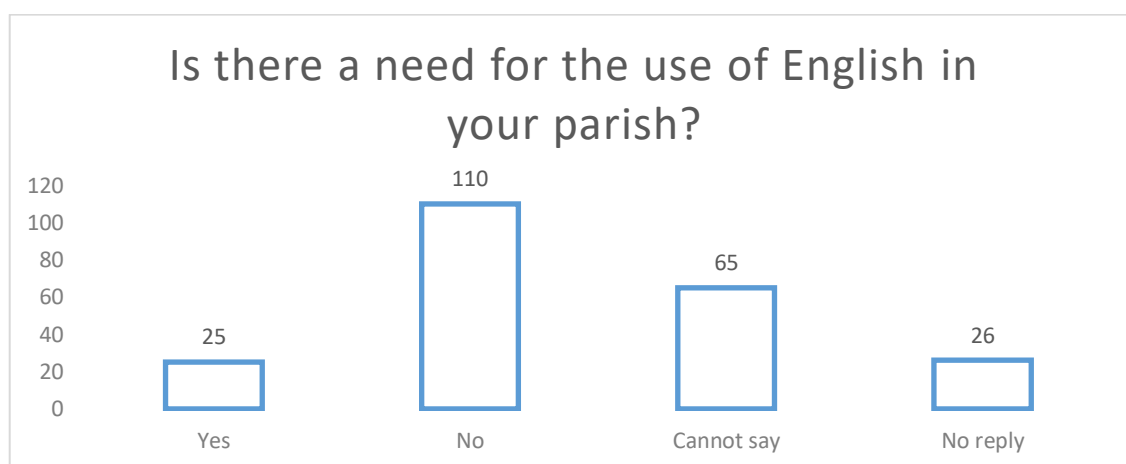


Figure 2: Replies to question 11

The majority of the respondents (110) did not see a need to add activities in English in their parish. Some of the motivations for why not were, for example, that there were no English-speaking in the area and that there simply was not a demand for it. Others said that there is no need for regular activities in English because it was used only occasionally. A third reason why the English language is not considered a necessity in the parish was that similar activities are already organized either by another parish or institution nearby. A handful of respondents said that other languages, for example Russian or Thai, would be more useful than English in their area. One parish said that due to lack of participants they had had to end the activities in English that had been organised before.

One respondent justified their “no”-answer by saying:

I don't see a need for adding activities in English. It would be good if we could add interpretation at the masses and other events. It would be better if we would

get the English-speaking immigrants integrated to the normal mass community, rather than creating separate activities in English.” (Fi. En näe tarvetta erillisen englanninkielisen toiminnan lisäämiseen. Olisi hyvä jos voisimme lisätä tulkkausta messuissa ja muissa tilaisuuksissa. Olisi parempi jos saisimme englantia puhuvat maahanmuuttajat integroitua paremmin osaksi normaalia messuyhteisöä, eikä luoda erillistä englanninkielistä toimintaa.)

Opinions reflecting a positive outlook on the use of English added up to 25. Using English as an aid to help immigrants get integrated into society was mentioned as one reason why the English language is needed in the parish. As one respondent put it:

Many immigrants and many non-Finnish speaking active Christians live in our area. If there was nothing a large part would be without a connection to parish. The work done in English can act like a bridge to the Finnish activities. (Fi. Alueellamme asuu paljon maahanmuuttajia ja on paljon aktiivisia vieraskielisiä kristittyjä. Jos ei olisi mitään englanniksi ison osa jäisi vaille yhteyttä seurakuntaan. Englanninkielinen työ voi myös toimia siltana suomenkieliseen toimintaan.

Others who had a positive outlook on the use of English in the parish mentioned for example the increased number of immigrants in the area as reasons for adding English activities to the parish. Tourism, exchange students and the increasing multicultural and diverse society were mentioned as reasons for using English in the parish.

The alternative “cannot say” received 65 responses. The majority (45/226) of the respondents did not motivate further why they had chosen that option. Respondents who had motivated their response stated for example the following: several (10) stated that there were not a lot (or none) English-speaking persons in the area and therefore no need for activities in English in the parish. Four respondents mentioned that there was no need for regular activities in English in their parish, there was a willingness to use other languages (English and Swedish mentioned) in the parish when needed. Particularly baptisms and weddings were brought up as example where English had been used. Four of the respondents stated that since there were English-speaking persons in the area activities in English in the parish could be offered. However, the same four mentioned that decisions about activities are made by higher authorities, i.e. the vicar and therefore the respondents were unsure could give a “yes”-response on the question. Three of the respondents motivated their response with the fact that the immigrants did not have the knowledge to communicate in English

and would rather learn Finnish. Another three respondents stated that other languages, for example Russian and Estonian, were needed more in the area. Two of the respondents said that English-speaking were already organised in the neighbouring parish and therefore there was no demand for it. In my opinion, the following quote from one respondent summarizes the attitude of the parish workers fairly well (respondent 92):

My answer to the previous question was “cannot say”. Our official language is Finnish. But still, we use other languages when we meet the congregants and give support in their spiritual lives. The language of the majority is emphasized in common events. There are many immigrants living in our municipality. They have been individually communicated with in English by the parish's staff and by other parishioners and have been gradually integrated into Finnish-language activities. Many immigrants want to develop their Finnish language skills and join Finnish-speaking groups. There are many reasons for this - especially in the capital region, where there already are multilingual Christian groups. People who come from abroad, for different reasons (political, partly spiritual or cultural) do not always want to join these groups, but would rather integrate with Finnish speakers. Comers from abroad will find a safe group to learn our language and culture. Still, the Finns themselves often want to use English in discussions. Communication is possible even without a common language. Hospitality and the willingness to meet are already a great help.

The statement above includes many answers to my research questions, which I will discuss in the next chapter.

5.1. English at work and on the internet

The final questions (13 and 14) in the questionnaire are connected to the respondents' opinions on the use of English in the parishes. They were asked whether the issue of the use of English had been brought up among the respondents' co-workers, at staff meetings for example, and whether English was used on the parish website. Neither of the questions were compulsory; Figure 3 and 4 demonstrate the division of replies.

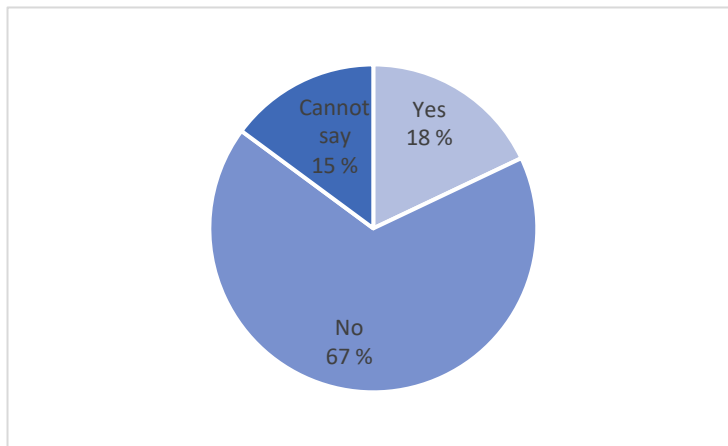


Figure 3: Replies to question 13: Has the use of English been discussed in the parish?

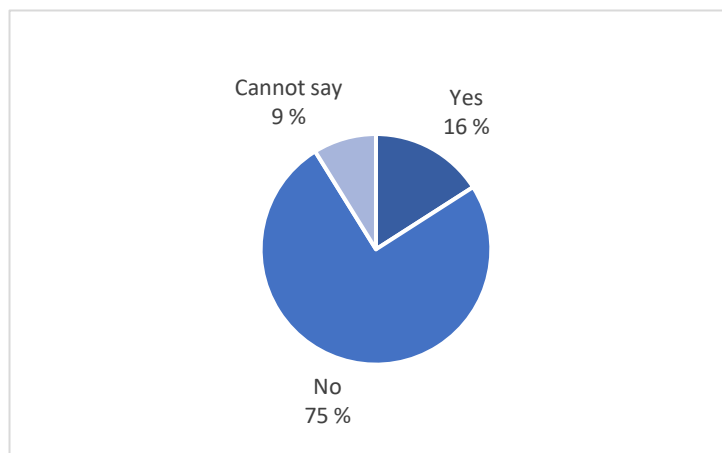


Figure 4: Replies to question 14: English on the website

Question 13 about discussions on the use of English was directed to the ones that did not have activities in English in their parish, while question 14 about English on the websites was directed to everyone. In the very last open-ended question (15), the respondents were asked to freely share their thoughts about the use of English in the parishes and here some of the respondents gave further motivation on the use of English, or the lack thereof. Several of the respondents mentioned that Finland was globalising and the need for English was increasing, specifically in bigger cities where the majority of the foreigners were located. As one respondent state: “English should be the standard language at least in city parishes. It should serve as a gateway for immigrants who come to the church and find their place there and later learn Finnish.” (Fi. Englannin kielen tulisi olla normaali käyttökieli ainakin kaupunkiseurakunnissa. Sen pitäisi toimia porttina maahanmuuttajille, jotka tulevat seurakuntaan ja löytävät sieltä oman paikkansa ja oppivat myöhemmin suomea.) A few

respondents mentioned that English was not necessarily the language that should be used in connecting with non-Finnish speakers, primarily because English was not their mother tongue, and therefore interpretation of for example masses was more important than regular activities in English. A handful of the respondents mentioned that the renewal of their website was a current matter and said that the issue of adding English on their sites had become a very current matter partly due to my questionnaire.

The parish workers' language skills were also discussed. One respondent stated that parish workers should be more confident in using English at work, but mentioned that many stay silent because they feel their language skills are not enough. The respondent continued by saying that grammar does not matter in the meetings and discussions. Another respondent mentioned that they have tried to launch a broader interest, particularly on diocese level, in the language skills of priests (and why not other professional groups) and how to take advantage of these skills in the parishes. The respondent was however disappointed that his/her initiative had not been discussed further. A response from a priest expressed similar thoughts by saying that he/she was at the end of his/her career and it had been a long time since he/she studied English, so the need to update parish workers in the English language, particularly concerning the vernacular at work, was of utmost importance. Several respondents thanked me for bringing up a current topic and some even responded that the questions I have asked got them thinking that maybe their parish ought to develop their activities and start offering activities in English as well.

6. Discussion

The responses to the questionnaire sent to the Finnish parishes in late 2019 strongly suggest that English is in fact a part of the daily life of the parish workers. English is used in all kinds of activities in the parish, from family events like baptisms, confirmation, weddings and funerals to bible study classes, camps, sermons, choirs and Sunday schools. Most of the activities are aimed for the refugees, asylum seekers and immigrants in the parish area and English is used as a lingua franca in the different activities. Several of the respondents of the questionnaire emphasized that most of the activities are done in both Finnish, the language that the immigrant is integrated in, and in English. Especially family events are usually done in several languages because the participants are from different origins and backgrounds.

According to the respondents, English is used in the Finnish parishes mostly as an aid to communicate with asylum seekers, refugees and immigrants who participate in different activities that the parish organize. Even though it was not asked in the questionnaire, which in retrospect could have been done, the responses reflect a situation where a large number of the non-Finnish speakers are currently attending for example masses, bible study groups and family events are Muslims. However, as revealed in the responses to a previous survey by Ketola et al and in the questionnaire sent to the Finnish parishes, it does not matter what religious denomination parishioners and other attending activities organized by the Church belong to. What is more important for the ELCF is giving advice, be it practical, spiritual or financial, and supporting the attendees of different activities.

When comparing the results from the current survey of Finnish parishes with the results from the 2019 survey of Finland-Swedish parishes we find both similarities and differences. We must, however, take into consideration that the total number of Finnish parishes (328) is greater than the Finland-Swedish ones (56). The results indicate that the activities where both language groups use English most frequently are church ordinances like baptisms and weddings. This reflects the international world we live in today and one can perhaps also assume that the Generation Y, mostly born in the 1980's and 1990's, are in fact still members of the Church and requiring church ordinances in English for their multilingual families.

The proportion of respondents that said that they had had baptisms in English (or partly in English) was 42% in the Finnish parishes, which is slightly lower compared to the Swedish-Finnish parishes, where the proportion was 52.5%. The percentages for weddings in English (or partly in English) did not differ a lot, they had occurred in 47% of the Finnish parishes and 47.5% in the Finland-Swedish parishes. Lutheran funerals in English (or partly in English) had almost identical percentages: 16% (Fi) and 15% (Fi-Swe) (Kivekäs 2019:10). Baptisms and weddings are current matters in lives of the younger generations and the connection to the world and different cultures is reflected in the responses. The response rates, particularly concerning the baptisms and weddings, emphasize the fact that the English language is needed particularly among the priests that perform the Church ordinances. Skills in other languages could also become a topical issue, since the demand for them (for instance Russian and Estonian) was reflected in the responses.

In both language groups worship life with high masses, church services and devotional assemblies are organised similarly. The majority does not organise worship in English at all and the ones that do, do it sporadically. High masses in English (or partly in English) had occurred in 21% of the Finnish parishes and in 12.5% in the Finland-Swedish parishes. Church services and devotional assemblies are organised more frequently in English in the Finnish parishes: 13% versus 5% for church services and 17% versus 12.5% for devotionals (Kivekäs 2019: 8).

Comparing the different kinds of activities in both of the language groups gives similar numbers, with activities for adults as the most common activity where English was used. Almost a fifth, 19% of the Finnish parishes organise activities for adults in English while the corresponding percentage is 12.5 in the Finland-Swedish parishes. Activities in English for children was organised in 9% on the Finnish side and in only 2.5% in the Finland-Swedish parishes. In activities directed to teens English was not used in the Finland-Swedish parishes and only 5% of the Finnish parish organised such activities. Musical events in English occurred in 8% in the Finnish parishes and in 7.5% in the Finland-Swedish parishes (Kivekäs 2019:8). The language of integration is clearly visible in the results both concerning worship life and the activities in the parishes. Since the majority of the immigrants in Finland are learning and being integrated in Finnish, it seems only natural that it is done through the English language in a Finnish parish. Lack of resources was stated by the Finland-Swedish parishes as the reason for not being able to organise activities in

English on their own, but only in collaboration with the Finnish-speaking parishes and other institutions and organisations (Kivekäs 2019:16). The respondents from the Finnish parishes also mentioned some degree collaboration with other institutions, but the majority organised activities in English solely in their own parish.

The use of the English language both in the Finnish parishes and in the Finland-Swedish parishes was most visible in activities connected to the family. This connects to the “down-to-earth support that the Church offers families” that Ketola et al mentioned in their study. Activities that customarily are considered “traditional” activities in Church, like prayers and masses that anyone can attend, and family clubs and Sunday schools for both adults and children have incorporated the English language to be able to connect with the non-Finnish and non-Swedish speaking parishioners. Ketola et al mentioned that these types of activities were not regarded as particularly religious but rather seen as part of the daily life. Activities happening in the church building, like sermons and masses, always follow a certain agenda so to execute them in English or to have them be interpreted in English is a quite effortless way to be able to reach parishioners with different language skills.

To conclude, the use of English seems to be more frequent than the respondents state, since some of the activities are not considered as “English” because the English language is used informally and when needed in the activities. The parish workers’ positive attitudes towards the use of English may have an effect on perceiving the use, i.e. the use of English is so natural that it goes unnoticed as an activity in English. For example, the musical events are rather independent of language and therefore not seen as typically “English”. The fact that many of the immigrants and asylum seekers have developed skills in Finnish, has changed the activities.

7. Conclusion

The English language has established itself as a lingua franca globally and this is also reflected in the work done in the Evangelic Lutheran Church of Finland. The aim of this study has been to map out the use of English, both in extent and content, in the Finnish parishes. The ELCF and institutions connected to the Church, like the Church Research Centre, have produced a fair amount of material in English the recent years, covering topics like immigration work, missionary work, diaconal work and pastoral work. (Publications in English). The majority of these publications are connected to globalisation and especially the talk of the year 2015: The large number of asylum seekers entering Finland. The ELCF and the Finnish parishes were thrown into the situation rather unexpectedly, but they can be seen as having handled it well. Being the institution that is expected to help when a crisis emerges, their actions showed that they were able to do just that.

As I am writing this chapter in March 2020, the world is in the grips of the Corona (COVID-19) virus, which has had a major impact on the whole world. Work at the parish has changed drastically in only a few days when basically every activity and event has been cancelled because of the recommendations both from the government and the bishops in the dioceses. In this exceptional time, it has been noticed by almost everyone how important it is to adapt to new situations and finding alternative ways to organize both work and personal life, when restrictions on social gatherings have been made. The ELCF with its parishes is very much an institution that collects people to different gatherings and the restrictions have emptied churches and other locations connected to the Church. The current situation has some similarities with the situation back in 2015: Both situations arose rather unexpectedly and the Church council had to act quickly to send out instructions and recommendations to the dioceses and parishes. In the case of the large number of refugees, parish workers had to be creative in organising new forms of events and activities for the non-Finnish speakers in the society and in the case with curbing the spread of the Corona virus, parish workers have been forced to find new ways of connecting with the parishioners and others that have been part of the religious community. In the recent weeks, parish workers have started using new tools, particularly web based, to interact not only with their co-workers but also with members of the parish. I cannot help but wonder if the parishes remember to include also the non-Finnish and non-Swedish speakers involved in Church activities when they send out information about this exceptional situation?

Swedish summary - Svensk sammanfattning:

Användningen av det engelska språket i de evangelisk-lutherska församlingarna i Finland

Introduktion

Nästan 70 % av Finlands befolkning är medlemmar i den evangelisk-lutherska kyrkan i Finland (härefter: Kyrkan) och de senaste årtiondena har varit en tid av förändring för Kyrkan p.g.a. flera faktorer. Samhället i Finland har blivit mera internationellt och global migration är ett faktum. Invandring till Finland har pågått en längre tid och för 5 år sedan då invandringsströmmen var som störst var även Kyrkan tvungen att tänka om sina strategier och verksamheter i församlingarna för att etablera sig som hjälparen i samhället. Samtidigt blev det engelska språket det gemensamma språket mellan församlingsanställda och flyktingar från olika delar av världen.

Målet med denna pro gradu – avhandling har varit att undersöka hur det engelska språket används (och har använts) i de finskspråkiga evangelisk-lutherska församlingarna i Finland. Avhandlingen är en fortsättning på min kandidatavhandling där jag undersökte det engelska språkets användning i de finlandssvenska församlingarna i landet. Mina forskningsfrågor för denna avhandling är: I vilken utsträckning och i vilka sammanhang används det engelska språket i de finska församlingarna inom den evangelisk-lutherska kyrkan? En följdfråga lyder: Vilka är orsakerna för användningen av det engelska språket i församlingarna? Avhandlingen är följaktligen både en kvalitativ och en kvantitativ studie.

Tidigare forskning

Användningen av det engelska språket i församlingarna i Finland är ett ämne som inte har undersökts i någon större utsträckning. Det finns allmänna undersökningar om engelskans användning i hela Finland, t.ex. studien från 2011 av Sirpa Leppänen m.fl. vid namn *National survey on the English language in Finland: Uses, meanings and attitudes*. Studien har forskat i finländarnas åsikter om det engelska språket i allmänhet och deras åsikter om var de hör engelska i sin omgivning. Den allmänna åsikten bland de tillfrågade var att engelska inte hörs så ofta i kyrkor.

Samhället är och har blivit mer internationellt och globaliserat och befolkningens individualism har blivit mer synlig. Stora förändringar påverkar inflyttningar och utflyttningar i världen och i Kyrkan i Finland syns det bl.a. i ökningen av dop och vigslar som utförs på engelska eller delvis på engelska. Kyrkan spelar en stor roll i finländarnas vardag, främst genom familjefester som dop, konfirmationer, vigslar och jordfästningar. Kyrkan anses också vara en av de största hjälparna i globala och nationella kriser och är delvis en orsak till att finländarna förblir medlemmar i Kyrkan.

Undersökningar visar att speciellt unga vuxna eller den så kallade ”generation Y” har en annorlunda attityd mot Kyrkan än tidigare generationer. Denna generation kallas också ibland ”Generation Me (=Jag)” som belyser det självcentrerade fokus som är typisk för denna generation. Denna generation fattar främst beslut baserade på sin egen övertygelse och livssyn och tillhör inte längre religiösa institutioner på grund av tradition (Niemelä 2015, s. 184).

Kyrkans forskningscentral (tidigare Kyrkans forskningsinstitut) grundades 1969 och är en viktig institution inom den evangelisk-lutherska kyrkan. Forskningscentralen bedriver forskning kring kyrka och religiöst liv i Finland, som behövs bl.a. för beslutsfattandet i kyrkan och i församlingarna. Olika institutioners forskningsinformation sammanställs vid forskningscentralen. I de följande styckena kommer jag att titta närmare på några av forskningscentralens publikationer som är relevanta för min egen forskning.

Boken *Community, Participation and Faith. Contemporary Challenges of the Evangelical Lutheran Church of Finland* publicerades 2013 av Kyrkans forskningscentral. Publikationen är redigerad av Salomäki, Palmu, Ketola, Niemelä, Hytönen och Salminen och innehåller beskrivningar och undersökningsresultat gällande Kyrkan från början av 2010-talet. Salomäki et al nämner t.ex. individualismen, som på många sätt har utmanat de traditionella sätten att tillhöra en gemenskap och delta i religiös verksamhet. Salomäki et al tar upp den ökande invandringen till Finland och säger att i början av 2010-talet var de främsta orsakerna för invandringen familjerelaterade eller anslutna till arbete eller studier. Flyttning p.g.a. arbetssituationen ökade markant dessa tider, medan relativt få hade kommit till Finland för att söka internationellt skydd. Salomäki et al nämner också frivilligarbetet inom diakonin vara speciellt viktig då fler invandrare kommer till landet. Diakonin anses

vara väldigt betydelsefull inom flyktingarbetet i församlingen eftersom diakonin erbjuder stöd i olika former: ekonomiskt stöd, rådgivning, andligt och själavårdande stöd.

Socially Engaged Lutheranism. Finnish attitudes to faith and the Church in the light of surveys and statistics som publicerades 2018 av redaktörerna Ketola, Hytönen, Salminen, Sohlberg och Sorsa vid Kyrkans forskningscentral undersöker och presenterar forskningsmaterial som är baserad på den evangelisk-lutherska kyrkans fyra-årsrapport från 2012–2015. Ketola et al nämner bl.a. att migration förändrar Finland och dess invånare. Den kristna tron blir mer mångsidig och nya verksamhetsformer uppstår eftersom den nuvarande tiden kännetecknas av snabba förändringar och kulturmöten. Ketola et al konstaterar att problemet med statistiken är att de finska myndigheterna inte registrerar eller sammanställer statistik över invandrarnas religiösa tillhörighet eller bakgrund när de anländer. Detta betyder alltså att de allra flesta utlänningar inte tillhör något religiöst samfund i Finland.

Flyktingarbetet ökade markant i församlingarna speciellt året 2015 och ungefär hälften av församlingarna i Finland utnämnde en person eller ett team att ansvara för flyktingfrågorna. Det framkom i undersökningen att de största folkgrupperna som verksamhet erbjöds åt var irakier, afghaner och syrianer. Övriga folkgrupper som nämndes var afrikanska folkgrupper (främst sudaneser), ryssar, ester, ingermanländare, romer, vietnameser, burmeser, thailändare och kineser. Språkbruket i församlingarna nämns kort: ”Nästan en femtedel (17%) av församlingen arrangerade aktiviteter på engelska. Cirka åtta procent erbjöd aktiviteter på arabiska och cirka fem procent hade aktiviteter på ryska. Procentandelen för aktiviteter på andra språk (som estniska, tyska, franska) var betydligt mindre” (Ketola et al 2018, s. 258).

Hanna Niemi och Ulla Siirto från Kyrkans forskningscentral publicerade *Hätämajoituksesta Aleppon kelloihin: Evankelis-luterilaisten seurakuntien turvapaikkatyö Suomessa* år 2017. Publikationen beskriver hur situationen inom kyrkan förändrades i och med att över 30 000 flyktingar kom till Finland år 2015. År 2016 var det ungefär en tredjedel av församlingarna som bjöd in flyktingar till olika evenemang som församlingen ordnade. Även om största delen av flyktingarna var muslimer var den underliggande tanken inte att konvertera dem till kristendomen. Detta poängterades också till flyktingarna, konvertering till kristendom genom dopet var ingen garanti för att få uppehållstillstånd i landet. Niemi och Siirto beskriver att verksamheten som besöktes mest av flyktingarna var högmässorna och

gudstjänsterna. Om flyktingarna deltog i söndagens ”vanliga högmässa” ordnades tolkningen oftast med hjälp av frivilliga som översatte högmässan till engelska och sedan översattes den vidare av en engelsktalande flykting till det språk som användes av de andra flyktingarna (Niemi & Siirto 2017, s. 68).

Metoder och material

För denna avhandling skickade jag ut en enkät till alla de 328 finskspråkiga församlingarna i Finland. Enkäten var en allmän undersökning om användningen av det engelska språket i församlingens olika verksamheter. Enkäten var finskspråkig och var en direkt översättning av den enkät som skickades ut till de finlandssvenska församlingarna hösten 2018. Svaren samlades in under perioden oktober-november 2019. Den slutliga svarsprocenten blev 68,9 %.

Enkäten bestod av 16 frågor, ungefär hälften var frågor med färdiga alternativ och den andra hälften var öppna frågor (beskrivningar och personliga åsikter) som skulle besvaras. Svaren från de öppna frågorna var i analyseringsstadiet något problematiska eftersom svaren varierade mycket och det var svårt att kategorisera svaren i tydliga grupper. Enkäten gjordes i applikationen Microsoft Forms där svaren kunde fås i en Excel-tabell som underlättade organiserandet av alla svar.

Enkätresultat och diskussion

Den första frågan i enkäten var en allmän fråga om den engelskspråkiga verksamheten i församlingarna. De tillfrågade tillbads klicka i, från en lista med alternativ, de verksamheter de ansåg att förekommer eller har förekommit på engelska eller delvis på engelska i församlingen. Nästan en tredjedel, 31 %, angav att de inte hade någon engelskspråkig verksamhet överhuvudtaget i församlingen. Enligt resultaten från de finska församlingarna är de kyrkliga förrättningarna dop och vigsel de vanligaste som genomförs på engelska. Engelskspråkiga eller delvis engelskspråkiga dop har utförts i 42 % av församlingarna medan engelskspråkiga eller delvis engelskspråkiga vigslar har utförts i 47 % av församlingarna. Jordfästningar på engelska eller delvis engelska har utförts i 16 % av församlingarna. Engelskspråkig verksamhet utförs också inom gudstjänstlivet, engelskspråkiga högmässor (gudstjänster med nattvard) utförs eller har utförts i 21 % av församlingarna, engelskspråkiga gudstjänster (utan nattvard) utförs eller har utförts i 12 %

av församlingarna och andakter (på institutioner) utförs eller har utförts i 17 % av församlingarna. Skriftskolor (med tillhörande konfirmation) på engelska har utförts i 14 % av församlingarna. Verksamhet för olika åldrar ordnas också i församlingarna på engelska och enligt resultaten finns det mest engelskspråkig verksamhet för vuxna (19 %). Barn- och ungdomsverksamheterna samt musikverksamheten hade en svarsprocent under 10, dessa ordnas m.a.o. inte ofta i församlingarna.

De följande fem frågorna gällde frekvensen av gudstjänstevenemang och kyrkliga förrättningar på engelska i de finska församlingarna från året 2018. Jag valde året 2018 för att kunna jämföra resultaten från de finska församlingarna med de finlandssvenska församlingarna. Gudstjänster på engelska eller delvis på engelska i 25 % av de finska församlingarna, endast några respondenter angav att de regelbundet hade högmässor och gudstjänster där engelskan används. Det vanligaste svaret var ”några gånger i året” så man kunde konstatera att gudstjänstlivet på engelska i de finska församlingarna är rätt oregelbundet.

Att föra statistik över vilket språk som har använts vid kyrkliga förrättningar är inte obligatoriskt, därför antog jag också att frågorna gällande antalet engelskspråkiga dop, vigslar och jordfästningar skulle basera sig på gissningar och personliga erfarenheter mer än fakta. Förekomsten av dop på engelska (eller delvis engelska) hade förekommit i nästan hälften av församlingarna (46 %), medan engelskspråkiga vigslar hade förekommit i 39 % av de finska församlingarna. Jordfästningar på engelska eller med engelska inslag var däremot inte alls lika vanliga som dop och vigslar. Endast i 14 % av församlingarna hade engelskspråkiga jordfästningar förekommit.

Frågorna som följde var öppna frågor gällande den engelskspråkiga verksamheten för olika åldersgrupper i församlingen. Fyra olika verksamhetsformer skulle beskrivas: Verksamhet för barn, verksamhet för unga/tonåringar, verksamhet för vuxna samt verksamhet inom musiken. Verksamheten där engelskan användes mest var riktad till vuxna och några exempel som nämndes var bl.a. bibelstudier, högmässor och gudstjänster, diskussionsgrupper, söndagsskolor, familjeklubbar, läger/utflykter, skriftskolslektioner och temakvällar för invandrare. Engelskan användes också inom barnverksamheten i olika former. Nästan samma exempel nämndes: söndagsskolor, familjeklubbar, läger/utflykter och andra evenemang för hela familjen. Orsaken till att just dessa verksamheter ordnas på

engelska kopplas till Ketolas forskning som angav att lågtröskelverksamhet, där Kyrkan fungerar som en stödande institution, anses inte vara religiös utan mer som en del av vardagen. Det är m.a.o. lättare att delta i verksamhet som inte är ”för kristen” och som man kan anknyta till sitt eget liv och sin vardag. I verksamheten för unga/tonåringar och i verksamheten inom musiken var användningen av engelskan inte så vanlig.

Enkäten avslutades med några öppna frågor om den svarandes egna åsikter om engelska språkets användning i församlingen. Den allmänna åsikten var att engelskan används och kan användas i de tillfällen där det behövs och att de församlingsanställda har färdigheter att använda engelskan om det finns ett behov. Utbildning, speciellt gällande termer inom det egna arbetsområdet och Kyrkans verksamhet, i det engelska språket bland församlingsanställda efterlystes till en del.

Slutsats

Målet för min undersökning var att utreda i hur stor utsträckning och i vilka kontexter det engelska språket används i de finskspråkiga evangelisk-lutherska församlingarna. Användningen av det engelska språket sker i olika former av verksamhet inom Kyrkan, t.ex. i familjefester som dop, vigslar, konfirmationer och jordfästningar, i gudstjänstlivet med högmässor och gudstjänster och i grupper för olika åldrar som t.ex. söndagsskolor, bibelstudier, körer inom musiken och läger. Den engelskspråkiga verksamheten är främst riktad till invandrare på området och engelskan används främst som ett hjälpmedel för att kunna kommunicera med invandrarna. I jämförelsen av det engelska språket i de finska församlingarna med de finlandssvenska församlingarna ser vi likheter. Engelskan används mest i samma verksamhetsformer och orsakerna till användningen är den samma.

Situationen som världen just i denna stund (mars 2020) handskas med, d.v.s. coronavirusepidemin, har också en inverkan på verksamheten i församlingarna. För tillfället har all gruppverksamhet lagts ner och webben används som ett nytt redskap för att nå församlingsmedlemmarna. Situationen är mycket exceptionell och jag kan inte låta bli att undra om församlingarna kommer ihåg att informera om förändringarna i Kyrkans verksamhet för församlingsmedlemmar och -aktiva med annat modersmål än finska eller svenska?

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Appendix 1

Kysely englannin kielen käytöstä seurakunnassa

Pro gradu - tutkielmaani varten englannin kielen opinnoissani Åbo Akademiassa tutkin englannin kielen käyttöä suomenkielisissä seurakunnissa. Lopputyöni on jatkoa kandidaattityölleni, jossa tutkin suomenruotsalaisten seurakuntien englannin kielen käyttöä. Kysely on lyhyt ja vastaamiseen menee n. 5-10 minuuttia. Toivon että osallistutte kyselyyn vaikka seurakunnassanne ei olisikaan englanninkielistä toimintaa. Kiitos jo etukäteen kaikista vastauksista! - Susanne Kivekäs, opiskelija ja toimistos sihteeri Länsi-Turunmaan ruotsalaisessa seurakunnassa

1. Minkälaista englanninkielistä toimintaa teillä on (tai on ollut) seurakunnassasi? Mitkä seuraavista olette toimittaneet englannin kielellä, tai osaksi englannin kielellä?

- Messu
- Jumalanpalvelus
- Hartaus
- Kaste
- Vihkiminen
- Hautaan siunaaminen
- Rippikoulu/konfirmaatio
- Toimintaa lapsille
- Toimintaa nuorille
- Toimintaa aikuisille
- Musiikkitoimintaa
- Meillä ei ole englanninkielistä toimintaa
- Muuta

2. Kuinka usein seurakunnassasi järjestetään messuja tai jumalanpalveluksia englannin kielellä (tai osittain englannin kielellä)?

- Muutamia kertoja vuodessa
- Joka tai joka toinen kuukausi
- Useita kertoja kuukaudessa
- Joka viikko
- Emme järjestä englanninkielisiä messuja/jumalanpalveluksia

3. Kuinka usein seurakunnassasi järjestetään hartauksia englannin kielellä (tai osittain englannin kielellä)?

- Muutamia kertoja vuodessa
- Joka tai joka toinen kuukausi
- Useita kertoja kuukaudessa
- Joka viikko
- Emme järjestä englanninkielisiä hartauksia

4. Englanninkielisiä kasteita, kuinka monta seurakunnassasi oli vuoden 2018 aikana? (Myös osittain englanninkieliset lasketaan)

5. Englanninkielisiä vihkimisiä, kuinka monta seurakunnassasi oli vuoden 2018 aikana? (Myös osittain englanninkieliset lasketaan)

6. Englanninkielisiä hautaan siunaamisia, kuinka monta seurakunnassasi oli vuoden 2018 aikana? (Myös osittain englanninkieliset lasketaan)

7. Minkälaista englanninkielistä toimintaa lapsille seurakuntasi järjestää? Kuvaile lyhyesti.

8. Minkälaista englanninkielistä aikuistoimintaa seurakuntasi järjestää? Kuvaile lyhyesti.

9. Minkälaista englanninkielistä musiikkitoimintaa seurakuntasi järjestää? Kuvaile lyhyesti.

10.Minkälaisia muita englanninkielisiä toimintamuotoja seurakuntasi järjestää?

11.Jos englanninkielistä toimintaa ei ole seurakunnassasi, olisiko sille mielestäsi tarvetta?

- Kyllä
 Ei
 En osaa sanoa

12.Motivoi vastauksesi edellisessä kysymyksessä, kerro miksi englanninkieliselle toiminnalle olisi tarvetta tai miksi ei olisi.

13.Jos englanninkielistä toimintaa ei ole (ollut) seurakunnassasi, onko siitä keskusteltu työntekijäkokouksissa tai työtovereiden kesken?

- Kyllä
 Ei
 En osaa sanoa

14.Onko seurakuntasi kotisivuilla englanninkielistä tietoa (esim. seurakunnan toiminnasta)?

- Kyllä
 Ei
 En osaa sanoa

15.Sana on vapaa, tähän voit kirjoittaa ajatuksiasi englannin kielen käytöstä seurakunnassa jotka haluat jakaa kanssani. Ilmoita myös jos haluat että jaan kyselyn tulokset kanssasi.

16.Seurakunnan nimi ja tittelisi/ammattinimikkeesi. Tietoa käytetään ainoastaan tilastointia varten.